

INERTIAL SOCIETY

IWAO OTSUKA

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Inertial society

2007-2022 Iwao Otsuka

case study

Japanese society is an “inertial society” where the practices initially set up by the higher-ups in the current regime have gone on and on and on until now. Japanese society is, or has been, an “inertial society” in which the precedents set by the current regime are permanently valid, an inertial society that runs on inertia.

An inertial or inertial society is more likely to be a female-dominated society. A female-dominated society is an “uncritical society” or “non-critical society” in which the subordinates cannot criticize the superiors as they are and continue to flatly prostrate themselves against the superiors. For this reason, in a female-dominated society, subordinates will only follow what the superiors say at the time. And in a female-dominated inertial society, the next generation of superiors will take over the precedent set by the previous generation of superiors unless the ruling system is fundamentally overthrown. It is a conventionally hereditary society in which the hereditary succession of practices takes place. As such, an inertial society cannot change its own practices on its own. The “practices set by the superiors” need to be changed by someone else if new defects are later discovered. The inertial society side actively resists by repeating the “reluctance” behavior when their practices are changed by outsiders. However, once changed, the change is accepted and welcomed by the inertial society in a way that is instantly flip-flopped upon by the inertial society. This is similar in feeling to the reaction a woman takes when a man forces a woman to have sex with him.

An inertial society moves according to inertia. Inertial societies do not like to change or abort a plan, a way of moving, in midstream. People in an inertial society try to move as they have, as they have always done, and act

according to inertia.

An inertial society is a society with a harmonious schedule. The typical examples of harmonious scheduling in Japanese society are collusion, the practice of spinning the wheels, and the practice of pre-writing and reading out the answers of the Diet and Parliament. A harmonious society is one in which everyone decides in advance what to do, and then moves quietly and quietly according to the plan that has been set. It is a society that is suitable for the whole group to work together as one. The concept of scheduled harmony is frequently encountered in movements in women-dominated societies that emphasize mutual oneness and synchronicity.

In an inertial society, once you have decided on the content of your answers to others, you prefer to move consistently in a predetermined direction from the beginning to the nearest or the end of your life without wavering. If there is a change in policy, the society is confused and dislikes that situation. In this respect, inertial societies can be described as “policy-constant society”, “policy-consistent society” or “policy-unmoving society”.

For example, in the Japanese Diet, there is a confusion on the floor of the House of Representatives due to the government’s change of policy on the vaccination of new strains of influenza.

In an inertial society, people prefer to go ahead with the initial decision. It emphasizes following progress to inertia. They do not like to change or stop anything in the middle of the process, but try to keep things the way they are. Inertial societies are inflexible and rigid in changing and stopping decisions.

An inertial society is a “vegetative society” in that it emphasizes growing out, as it was originally planted, in terms of steadfastness and unsteadiness of its course of action. The vegetative society needs someone to plant it out. If you compare a human social group to a plant, the plant decides where it will be planted, but not the plant itself. In this regard, in this vegetative type of society, the determination of one’s position becomes completely altruistic. This is exactly what an

agrarian society is like, living in harmony with the plants and their destiny.

In Japanese society, not only blood relatives but also non-blood relatives are in tune with each other with a sense of unity. For this reason, the whole society is in tune with the sense of unity. In order to move that society, the only way to keep it moving is to keep moving in the same constant direction as before, while keeping the central pole like a comet, making sure that the groups of people who are in tune with you do not leave you around them. The direction of the initial movement at the time of regime overturning determines the overall movement of all subsequent societies. This movement will continue in perpetuity until the next time the regime is overthrown.

A conventional society, once the entire society starts moving in one direction, does not stop as it is. It is like a liquid water droplet. By viewing liquid water droplets as a movement of a group of liquid molecules, and by viewing each liquid molecule as a human being, we can understand the movement of Japanese society as a flow of liquid water droplets.

Japanese society with female dominance, that is to say, an inertial society, is a droplet society, a water-droplet society, in which the movement of society can be understood as the movement of liquid water droplets in the hydrodynamics. In other words, inertia society is a type of liquid society.

Alternatively, if they move fast in the upward, horizontal, and downward directions with some degree of brilliance, they can be called comet-like societies.

The liquid water droplets descend under the influence of gravity, and so Japan's female-dominated society, a liquid society, is one in which the nature of society sinks downward. For example, the topic of conversation falls more and more in the direction of the downward motion. It is a society that drags those who try to go upwards downwards. It can be called a descending or sinking society.

The relationship between Taoism and Laozhuang thought in China, inertial society, and liquid thought.

The relationship between the Dao, the concept of inertial nature, and acting according to inertia in Chinese Taoism and Lao Zhuang thought.

The Dao.

It is the content of the following.

Objects that move according to the physical laws of inertial motion. Spatial paths of passage in them, which are chronologically understood.

The perpetuation of an automatic, self-survival and self-reproduction orientation in living things. Such inertial, inherent laws of motion of living matter.

To move and live according to and in accordance with inertia.

To be oriented toward that.

The content of such ideas is integrative, syncretistic, harmonious, passive, and precedent-setting.

They are liquid ideas.

A society driven by such inertia-oriented ideas is an inertial society. It is an inertial society.

The idea of “Nature of Nothingness”.

To be in tune, to be in harmony, to move together, without effort, without processing, with the beings around us who move according to the laws of inertia.

It is liquid thought in that it is oriented toward attunement, harmony, and passivity.

The world of all things in synchronicity.

A state in which each thing is fused into one with the other, becoming chaotic. A liquid state.

The idea that such a state is the natural and ideal state.

It is liquid thought.

Strengths and weaknesses of inertia

To more accurately grasp the concept of inertia society, it is necessary to distinguish between a strong inertia society (strong inertia society) and a weak inertia society (weak inertia society).

What is a strong inertia society:.

A society in which the members of the society place a high value on maintaining the direction and speed that they initially set, or the direction and speed that they have been going in, and have a strong reluctance to voluntarily change the direction and speed they are going.

What is a weakly inertial society:.

A society in which the members of the society do not focus on maintaining the direction and speed that they initially set, or the direction and speed that they have been going in, but prefer to change their direction and speed more and more spontaneously.

Relation to the concept of social inertia

Regarding the understanding of inertial societies, it is necessary to mention the concept of “social inertia” developed by Western sociology.

On social inertia:.

Pierre Bourdieu coined the term “social inertia” in 1985 to describe the natural tendency of human beings to unconsciously maintain their own social conventions, such as the religions of their ancestors and the culture of the class to which they belonged.

Bourdieu, Pierre (November 1985). "The Social Space and the Genesis of Groups". *Theory and Society*. 14 (6): 728.

Psychological Character and Inertia.

The psychological character of people in a society operating with strong inertia will be a strong inertia character, and the psychological character of people in a society operating with weak inertia will be a weak inertia character.

What is the character of weak inertia:.

A personality that voluntarily, spontaneously and intrinsically fluctuates its own future speed and direction of its own future progress. A character that does not try to maintain its own speed and direction. A character that is self-transforming. A character that has the seeds for change within itself. A character that takes care of its own problems.

A strong inertia personality is:.

A character that does not voluntarily, voluntarily, or intrinsically fluctuate his or her own future speed and direction of progress by his or her own power. A character that strives to maintain the speed and direction that it has been traveling at in the future. A character that does not change itself. A personality that does not have the seeds for change within itself. A character that leaves it up to others to fix their problems.

From this point of view, the social inertia proposed by P. Bourdieu can be seen as a manifestation of the fact that human beings have quite strong inertia personality or tendency of inertia from a social-psychological point of view.

The strength of an individual's social psychological inertia (degree of inertia) is measured by measuring the degree to which an individual is able to change his or her own way of

being, or the strength of the degree of self-change.

Introduction to the meta-perspective

Furthermore, with regard to the strength of social inertia, there is a new need for the introduction of a meta perspective.

A society that at first glance appears to operate with weak inertia is moving according to strong inertia when viewed from a different perspective.

In other words, it is the character of weak inertia that we have maintained up to now and will continue to maintain in the future. Or it is the character that does not change the “weak inertia character” that it has maintained until now, and does not transform itself. It is the character that keeps the “weak inertia” (inherited from our ancestors) with strong inertia, without changing it by itself.

An example of a society with a “weak inertia” with a strong inertia is the North American society of Western Europe. In that society, the social tradition as a pioneer of a new field with a “weak inertia” is maintained with a strong inertia. In order to explore the remaining unexplored areas efficiently and effectively, they change their speed and direction appropriately and frequently, and moving with low inertia has become a traditional culture. In this sense, the retention of a culture that moves with low inertia follows a strong inertia.

The introduction of macro and micro perspectives

With respect to the strength of inertia in society, or even from the macro and micro, i.e., from a wide angle of perspective, we need to analyze it.

Microscopically, it appears to move spontaneously, not

according to inertia, but macroscopically, it appears to move according to inertia.

But at the macroscopic level, it appears to move according to inertia.

From the micro level, it seems that in Japanese society, people spontaneously build detailed interpersonal relationships with others. On the other hand, when we look around the Japanese society from a macroscopic viewpoint, we can see that people are moving in a certain direction (the direction of de-Europeanization) in unison with their surroundings.

Simulation of an Inertial Society

General Discussion. What should be achieved in the simulation of an inertial society.

All simulations of the motion of physical objects that do not have the will to change their motion speed and direction fall under the simulation of an inertial society.

For example, in the simulation movie of a gaseous society that I am currently preparing, each individual flies around at high speed in any direction. However, each individual does not determine its own speed and direction at its initial speed. Therefore, each individual is operating according to physical inertia, and we have not been able to include the concept of “weak inertia”.

In the simulation of a society moving according to weak inertia, it is necessary to represent the active and voluntary change in the speed and direction of movement of each individual in the society, and it is necessary to represent the “spontaneity of movement” of each individual. In order to do so, it is necessary to give each individual “life”, “lively nature and ability”, and “free will”. In other words, to give “weak inertia” to each individual, it is necessary to realize the same thing as each individual of “live” killifish swimming in a tank, which is to change the direction of swimming spontaneously and voluntarily. I would like to realize this.

In a sense, when an individual moves according to inertia, it is the same as being “dead” and “abandoning the fact that it is life”.

The physical-chemical simulation of the movement of droplets is useful for simulating Japanese society with high inertia and female society. It can be said that Japanese people and women who live incessantly following inertia are, from the above point of view, living a dead, non-living life.

Social genes and particle attributes.

To create a genetic model of social attributes. It is valid in the reproduction of an inertial society.

The attributes of each person. (Age, gender, assets, education, income, qualifications, marital status, place of residence, religion...) To arrange them in a genetic-like form so that they can be mated with others. The others include not only spouses, but also friends and higher and lower level people.

To provide a social gene for each particle.

To introduce the concept of economy. To introduce the concept of social status. To separate the relative successes from the failures.

To divide the obtained traits into particles by social genes and attach them to other particles. To attach a mutation rate.

To calculate which types of particles are more likely to survive and which ones are more likely to die.

Procedure for creating weakly inertial particles with free will.

A biological particle that moves weakly inertially with free will. (Computer simulation of something like a moving single-celled organism.) Creating it. Create eyes (camera), neural networks (emotions, free will) inside. Create motor functions. Start with the simplest particles and gradually make them

more complex. At first, only vision in the camera. Then implement the conscious functions such as emotion (pleasant and unpleasant), free thinking (random saccades), and decision making. Next, the memory function is to be implemented. Finally, the external output imprinting function and the movement movement function should be implemented.

Initially, the environment should be a two-dimensional sequence of 0s and 1s, starting with one, then increasing to 2 x 2, then 3 x 3, and so on.

The number of 0s and 1s in the environment should be fixed at each location. Or they are fluid.

The 0s and 1s in the environment are either randomly changed over time or remain in the same state.

Initially, we start with a program that perceives and acquires the distribution of 0s and 1s in the environment, stores them, and decides the direction to go next based on them. The numbers should be learned by push and pop memory. The responses are female (if different, go back to the original. and male (if not, go to that direction). Making a thread that changes the number that the environment takes.

A thread that changes the number the environment takes, a thread of environmental numerical perception by biological particles, a memory thread, a thread of emotions and reason, and a thread of action output (with the option of whether or not the action output results in a change in the environment. .

To merge with the study of social genes. To start by introducing gender.

Feminine particles. The probability of outputting a 0 if a 0 comes from the environment and a 1 if a 1 comes from the environment. That number is high. Precedent-compliant, precedent-aligned particles.

Masculine particle. Probability of outputting 1 when 0 comes from the environment and 0 when 1 comes from the environment. Its value is high. Precedent-destroying, New Order-establishing particle.

The relationship between particles and sex differences, and the inertial psychology of particles, to implement.

A particle with free will behaves as follows.

Making decisions about their own behavior. Determining the position of the field of view. Determining the information that comes in from the field of view. To record the information that comes in. To choose what output action to take with respect to the input information. Search and select from previous cases. If you try a different output from the past cases, or if you are unsure, select it at random. Output a behavior (including “do nothing”). (Including doing nothing.) Change the external environment. (Or do nothing.) Things. Getting feedback (success, failure, undetermined).

///

Input obtained: output determined: degree of success or failure.

///

Input perception separates whether the input perception is focused and can be memorized immediately and turned into thoughts for output decision-making, or whether it lacks focus and is mistakenly perceived as another number and does not result in an output decision.

Attempts to imprint a weighted number in the same square where the input was received. The probability of success varies from experiment to experiment. The success probability of rewriting to the opposite number is low, while the success probability of painting over the same number is high. In the case of opposite numbers, the rewriting process is done in blue, and the same numbers are painted over and over again in the same color. The same numerical fill-in is considered to be a feminine particle, and the change to a different numerical value is considered to be a masculine particle.

In the future, a repainting battle with multiple particles should be realized. Restorative right-wing particles (trying to fix the original values) and the innovative left-wing particle (trying to make it a new number). To separate the two.

To create high and low rewriting frequency squares, and to separate the particles that cluster in the high frequency squares from those that cluster in the low frequency squares.

The central squares and the peripheral squares are created,

separating the particles that aim at the center from those that aim at the periphery.

The virgin squares and experienced squares are created, and those particles that aim at the virgin squares are separated from those that aim at the experienced squares.

There are unstamped and lettered squares, and those aiming at unstamped squares and those aiming at lettered squares are divided into two groups: those aiming at unstamped squares and those aiming at lettered squares.

The particles continue to observe the changes in the status of the squares. The particle continues to look for any changes in the status of the squares, constantly moving its viewpoint.

There are two types of squares, those that have changed in their states and those that have not, and the particle aims at the squares that have changed.

To be divided into two types of particles: myopic particles, which detect micro changes, and farsighted particles, which detect macro changes.

The particles are genetically divided into personalities from the beginning. (Characterization from the beginning.) As well as being determined to some extent by learning.

Provide a social gene for each particle.

To introduce the concept of economy. To introduce the concept of social status. To separate the relative successes from the failures.

To divide the obtained traits into particles by social genes and attach them to other particles. To attach a mutation rate.

To calculate which types of particles are more likely to survive and which ones are more likely to die.

(Example)

Physical condition at the time (manic-depressive. : pleasant or unpleasant.

Emotion to the input object: pleasant (to get close to.), unpleasant (to move away from.) Discomfort (moving away.)

Emotion to the output object: pleasant (approaching.), unpleasant (moving away.) Emotion to the input object: pleasant (to move away.), unpleasant (to move away.)

Emotion to the accomplishment of output: pleasant (to do willingly.), unpleasant (to stay away.) Emotional intensity of

anxiety about failure: pleasant (to do willingly.), unpleasant (to dislike.)

Intensity of anxiety about failure: anxious, okay.

Intensity of dependence on precedent (desire to output values that have already been used and successfully applied to the object): strong (anxious), weak (okay).

Strength of desire to explore unknown use areas (desire to output unused to untested values): strong (anxious), weak (okay).

Strength of desire for gobbling (random numerical output desire): strong, weak.

Strength of desire to wait for output: to output immediately, not yet. (Sooner or later.) I will never output in the future.

Firmness of attitude towards output: To make a definite decision, to make a random decision.

Speed of movement in search of new input stimuli, input target replacement: fast (masculine), slow (feminine)

Memory of input and output positions. It is the following contents A database that categorizes precedent, precedent values and no precedent.

Recognize the presence of other particles, not environmental values. Whether we already know about the other person. (Known or unknown.) To determine that.

Requires a function in the particle brain about another particle. To perceive the location of the other particle.

To construct a virtual brain of another particle that perceives the features of the other particle's brain and simulates the state of the other particle's brain. (Make a separate thread for each other individual particle. For now, the upper limit should be about three.)

Research how much the other particle has the same emotional state and memory content as you, and put that information into the other person's virtual brain in your own brain each time you do so.

Communicate with the other particle. Sending stimulus signals to the other particle. Watching the reaction. To communicate

between processes, using particles as processes.

To try to establish a communication protocol. To send a stimulus signal. A reaction is present. (pleasant or unpleasant) or unresponsive (not noticed, noticed but ignored = indifferent). To see if a person is responsive.

When a person is unresponsive, repeat the stimulus signal until they respond or give up. How many times they give up after sending the signal. Decide on the degree to which you are interested in or like the person to whom you are sending the stimulus signal. The number of times should be different for the same sex and the opposite sex.

Decide what to do when you've established a connection with the person you're sending the message to.

To convey information to the other person. Communicating whether the other person is pleasant or unpleasant to you. To communicate (emotional) or neutral. (Rational). To communicate by stimulus signals.

Receiving information from the other person. To have someone tell you whether you are pleasant or unpleasant to them. To have someone tell you whether you are (emotional) or neutral. (Rational). To receive stimulus signals from the other person.

To hear information from the other person. To get what the unknown information is from your own brain. To send a stimulus signal to the other person and ask a question.

To give an answer to the other person. Spotting a whole memory area in your brain. Whether you know it or not. If you know, what is the answer? How accurate is that memory knowledge? To what extent do you communicate it to the other person? (To be determined by your credibility to the other person and your liking for the other person.

To receive information from the other person. Did you perceive it? Was the information perceived? Was it the same or different from what you expected? Did it feel right or wrong? Did it match my preferences or not?

React to the other person as they received the information. To give the other person a facial expression and a response back. (pleasant or unpleasant) or decide not to respond or ignore the information.

Returning information in return to the other person. (Being helpful and grateful. Being useless and ungrateful.

To let the other person know your condition.

To ask the other person about their own condition.

To understand the degree of commonality, identity and proximity with the other person. To determine if you are a friend.

To be on the same topic.

To agree with each other on the topic.

To have the same level of knowledge about the topic.

To find out if the level of intelligence on the topic matches.

To have the same level of athletic ability on the topic.

To judge whether or not you and your partner are aware of each of the above.

Understanding the hierarchical, strong and weak relationship with the other person. The occurrence of discriminatory feelings. What is in you and not in the other person. What the other person has and what the other person does not have. Knowledge level. What you know and they do not know. What you know and they do not know.

The level of intelligence. What you can understand and they cannot. What they understand and they do not understand.

Motor skill level. Being able to move and the other person is unable to move. You can move and they cannot move and you cannot move.

The total sum of the mutual strengths and weaknesses at each level. The type of level you place importance on to determine whether or not your opponent is better than you in the end. Exchange information on the results of judgments with each other.

The difference in judgment between the two sides leads to agreement. (Master-slave relationship.) To break down, not to agree on the difference. (Rivalry.)

Figuring out whether the other party is sympathetic and unity oriented or separation oriented (wet or dry).

Moving with each other for a while to assess the other party.

Moves that the other person adapts to you. To take (wet or dry). Do not take up the movement that the other party adapts to you.

The opponent should match the movement of the opponent. To take (wet or dry). Do not take it.

To show facial expressions to your opponent. Expressions. (To show your opponent.) Inner expression. (To conceal from others.)

For the researcher. To be able to refer to the state of the brain of each particle simultaneously in multiple.

A numerical threshold for behavioral generation. Similar to neuron firing.

The above is the microscopic neural circuitry itself.

For a partner with the same communication protocol. It is easy to get through to the other person.

If the other party has a different communication protocol. It is difficult or impossible to communicate with the other party. It is necessary to unify the communication protocol with the other party.

Relationships between the strength and weakness of dynamics

What is the strength of the dynamics (dynamic or not):.

The intensity of the degree to which it travels in all directions in a large space. The magnitude of positional variation. The magnitude of the speed of travel and the variation in the direction of travel.

There is some relationship between the strength of social dynamics and the strength of inertia. That is, the amount of

space in which one can move around of one's own free will is proportional to the weakness of inertia. If the space in which one can move around of one's own free will is too small, one has no choice but to move in accordance with the movements of one's surroundings, which is the same as living according to inertia. Japanese society and women's society fit into this low dynamic society.

Related information about my books.

All the books I've written. A list of them.

Iwao Otsuka (Aug 12, 2020) Sex Differences And Female Dominance

Iwao Otsuka (Aug 12, 2020) 性别差异和女性主导地位

Iwao Otsuka (Aug 12, 2020) Половые различия и женское превосходство

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